

Bodhipakkhiyādhammādīpanī
The Manual of the factors leading to Enlightenment
Mahāthera Ledi Sayadaw

This is a summary for those that might have difficulties reading the full text because it is not easy for the beginner. I used the corona isolation time for this purpose. I dedicate this to my teachers.

It is only after finishing this summary and having posted it on my website that I found out that my teacher has already in 1988 published a text on „Buddhist meditation and the factors leading to enlightenment based on Venerable Ledi Sayadaws Bodhipakkhiyā Dīpanī.“ So I will now add some quotation from this text at the end.

Thomas Bruhn

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Introduction

In the Puggala Paññatti of the Abhidhamma Piṭaka and in the Aṅguttara-Nikāya of the Sutta Piṭaka it is stated that four classes of beings who encounter the Sāsana, the Teaching of the Buddha, can be distinguished:

1. Ugghāṭitaññu (can be also a Deva or a Brahma)
2. Vipañcitaññu (can be also Deva or a Brahma)
3. Neyya
4. Padaparama

An Ugghāṭitaññu is an individual who encounters a Buddha in person and who is capable of attaining the Paths and the Fruits through the mere hearing of a short concise discourse. A Vipañcitaññu is an individual who is capable of attaining the Paths and the Fruits when the short discourse is expounded to him at some length. A Neyya is an individual who is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years, in order that he may attain the Paths and the Fruits. It is dependent on the pāramis (Perfections) which have been previously acquired and the kilesas (defilements). A Padaparama is an individual who, though he encounters a Buddha Sāsana, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate good habits and potentials.

Neyya individual

Of these two classes of individuals, an individual of the Neyya class can become a Stream Winner in this present life, only (!) if he faithfully practises the 37 Bodhipakkhiyādhammā. Examples are given. King Ajātasattu failed to obtain release because he had committed parricide. He had enough pārami to become a Stream Winner, but lost his opportunity. The millionaire Mahādhana's son (Dhammapada XI) indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Thus although he possessed pārami ripe enough to make his present life his last existence (Arahatship), not being a person who had secured "sure prediction" (niyata vyākaraṇa), he failed to obtain release from worldly ills in his present life. Because of his evil acts he might not emerge out of the apāya lokas in time for the future Metteyya Buddha. After that a large numbers of world cycles follow, where no Buddhas appear. Far away is now this millionaire's son now from release from worldly ills even though he has accumulated

sufficient pārami to make this achievements possible. An Neyya class individual who has no "sure prediction" (niyata vyākaraṇa) cannot be certain either of encountering a Buddha Sāsana or achieving release from worldly ills.

Padaparama individual

An individual of the Padaparama class can attain release within the present Buddha Sāsana after rebirth in the deva planes in his next existence, if he can faithfully practice these 37 Bodhipakkhiyādhammā in his present existence.

Mahāthera Ledi Sayadaw objects the general opinion current at his time (and maybe now) that if the pāramis are complete that one's release from worldly ills is ensured. As seen from the above examples it is also possible to miss the chance.

We are now within the five thousand years of the present Buddha Sāsana. The Sāsana will exist so long as the Tipiṭakas (canonical Scriptures) remain in the world. The Padaparama class of individuals have to utilise the opportunity to accumulate as much pāramis as they can within this lifetime. They have to accumulate the seeds of sīla (Morality), samādhi (Concentration) and paññā (Wisdom).

The seeds of samādhi (Concentration) means the efforts to achieve parikamma-samādhi (Preparatory Concentration). The seeds of paññā mean the cultivation of the ability to analyse the characteristics and qualities of rupa (Material Phenomena), nāma (Mental Phenomena) and the cultivation of insight into the three characteristics of existence (ti-lakkhana), namely anicca (Impermanence), dukkha (Suffering), anattā (Impersonality).

The seeds of sīla and samādhi can be obtained at will at any time. But the seeds of paññā can be obtained only when one encounters a Buddha Sāsana.

Sīla and samādhi constitute carana (conduct). Paññā constitutes vijjā (knowledge).

Amongst the persons living within the present Buddha Sāsana there are some who are fully endowed with sīla and samādhi; in this way they are strong in carana and thus they are likely to encounter the next Buddha Sāsana. But if they lack the seeds of vijjā they cannot attain Enlightenment even though they hear the discourse of the next Buddha in person, like the king of Kosala who lived during the lifetime of the Buddha Gotama.

There are others who are endowed with vijjā but who lack carana such as dāna (Almsgiving) and Sīla. Since they lack carana it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so because there is an antara-kappa (intervening world-cycle) between the present Buddha Sāsana and the next.

The essential point: only when one is endowed with the seeds of both vijjā and carana can one obtain release from worldly ills in one's next existence

For those persons who look forward to meeting the next Buddha Sāsana, dāna, sīla, and the seven saddhammas are the essentials. Saddhamma means:

1. Saddhā (Faith)
2. Satī (Mindfulness)
3. Hiri (Moral Shame)
4. Ottappa (Moral Dread)

5. Bāhusacca (Great learning)

6. Vīriya (Energy),

7. Paññā (Wisdom)

For those who wish to become Sotāpannas during this life there is no special necessity to practise dāna (Almsgiving).

Since the work in the case of those who depend on and await the next Buddha consists of no more than acquiring accumulation of pāramis, it is not strictly necessary for them to adhere to the order of the stages of practice of sīla, samādhi and pannā. They should strive to accumulate the largest amount of sīla, samādhi, and pannā, that lies in their power. Some teachers say that in the practices of samātha and vipassanā no results can be achieved unless purification of virtue is first fulfilled, whatever be the intensity of the effort. One who says so causes obstruction to the Dhamma. Some of the uninformed ordinary folk are beguiled by such statements. Thus has dhammantarāya (Obstruction to the Dhamma) occurred. Even in the case of hunters and fishermen, it should not be said that they should not practise samādhi and pannā unless they give up their livelihood.

Other wrong teachings likely to cause obstruction to Dhamma (dhammantarāya) were also prominent during the lifetime of Mahāthera Ledi Sayadaw (and also now?) as follows:

The inability to see the dangers of samsāra.

The belief that these are times when the Paths and the Fruits can no longer be attained.

The tendency to defer effort until the pāramis ripen.

The belief that persons of the present day are born only with two root conditions (alobha and adosa).

Even though it does not reach the ultimate, no kusala kamma (wholesome volitional action) is ever rendered futile. If effort is made the kusala kamma (wholesome volitional action) is instrumental in producing pāramis in those who do not possess pāramis. If no effort is made, the opportunity to acquire pāramis is lost. These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of vijjā which are attainable only when a Buddha Sāsana is encountered.

Here ends the section showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the wrong Dhammas mentioned above, and putting forth effort in this life so as to close the gates of the four lower worlds (apāya).

Now follow the actual 37 Bodhipakkhiyādhammas.

They should be practised with energy and determination and thus make worthwhile the rare opportunity of rebirth as a human being within the present Buddha Sāsana.

The 37 Bodhipakkhiyādhammas consist of seven groups, namely:

1. Satipatthāna, Foundations of Mindfulness (4 factors)
2. Sammappadhāna, Right Efforts (4 factors)
3. Iddhipāda, Bases of Success (4 factors)
4. Indriya, Controlling Faculties (5 factors)
5. Bala, Mental Powers (5 factors)

6. Bojjhaṅga, Factors of Enlightenment (7 factors)

7. Maggaṅga, Path Factors (8 factors)

Mahāthera Ledi Sayadaw explains them one by one as follows:

Satipatthāna, Foundations of Mindfulness (4 factors)

- a) Kāyānupassanā-Satipaṭṭhāna (Contemplation of the body as a Foundation of Mindfulness).
- b) Vedanānupassanā-Satipaṭṭhāna (Contemplation of Feelings as a Foundation of Mindfulness).
- c) Cittānupassanā-Satipaṭṭhāna (Contemplation of the Mind as a Foundation of Mindfulness).
- d) Dhammānupassanā-Satipaṭṭhāna (Contemplation of Mind-objects as a Foundation of Mindfulness).

Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things.

The mind is wont to flit about from one to another of the six objects of the senses which lie at the approaches of the six sense-doors. People have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the external manifestation of the recitation. Whether it be by out-breathing and in-breathing or other techniques one must put forth effort in order to acquire the ability of placing one's attention for as long as one wishes throughout the day and night, at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus, does one attain release from the state of a mad man.

For the method of practising out-breathing and inbreathing, see Mahāthera Ledi Sayadaws Anāpāna dīpanī.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath, for one or two hours takes one to the culmination of one's work in 7 days....or 4 years, according to the intensity of one's efforts. (may I add: maybe longer).

Here ends a concise explanation of kāyagatāsati bhāvanā, which is one of the four satipatthānas, and which has to be established first in the work of bhāvanā (Mental Contemplation) by Neyya and Padaparama individuals for the purpose of attaining the Paths and the Fruits within a Buddha Sāsana.

"Amatam tesam paribhuttam, kāyagatāsati sati paribhuttā"

Aṅguttara-Nikāya = Those who enjoy body contemplation (kāyagatāsati) enjoy the Deathless.

The Four Right Efforts (Sammappadhāna)

At the present day, there is a great need for such kind of sammappadhāna effort. It happens that those who put forth the effort (laypersons) have not sufficient foundations in the pariyatti (Learning of the Doctrine), while those who possess sufficient pariyatti (Bhikkhus) live involved in obstacles such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma.

There are four kinds of sammappadhāna namely:

1. Effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising;
2. Effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen;
3. Effort to arouse the arising of wholesome acts that have not yet arisen;
4. Effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

Mahāthera Ledi Sayadaw does not agree with persons who say that when their pāramis become mature and the time becomes ripe for them to attain release from worldly ills, they can easily obtain that release and that as such, they cannot put forth effort now.

These persons do not appear to remember that the suffering occasioned by thirty years effort is not as bad as the suffering caused by just three hours in the hell regions. In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years effort. For lack of effort they have nothing to gain and everything to lose.

About past and present and future AKUSALA kammās

- a) past and present akusala kammās

They comprise unwholesome volitional actions committed in the series of past world-cycles. In case they did not already produce results rebirth up till now, they await the opportunity of rebirth in the apāya-lokas. There is no case of past kamma expending itself without producing due resultants. Every being in whom Personality Belief resides, be he a human being, or a deva, or brahmā, possesses an infinitely large store of such past debts that have in them the potentiality of producing rebirths in the lowest Avīci Hell. These past kammās await a favourable opportunity for producing rebirth resultants.

- b) future akusala kammās

Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits are future akusala kamma. All these akusala kammās have their origin in Personality Belief. If Personality Belief remains, even though the being is a Universal Monarch, exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front (future akusala kammās) and hell-fires at the back (past and present akusala kammās). In the great whirlpool of samsāra, these beings are purely creatures who drift or sink. They have to cultivate the desire for encountering a Buddha Sāsana, which is an extremely difficult achievement. Visākhā and Anāthapindika are beings who have obtained release from the state of sinking and drifting in the great whirlpool of samsāra (round of rebirths) from the moment Personality Belief (sakkāya-ditthi) was uprooted.

About past and present and future kusala kammās

It may be said that there are three kinds of fire in a match-box.

- a) The first is the fire that lies latent in the whole box of matches. This fire that lies latent in the box of matches does not burst into flame. It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. The fire that is latent in the box of matches resembles the wrong view that resides in the personalities of beings during the unfathomable aeons of existence.

b) The second is the fire that ignites the match stick when it is struck. This happens when the six sense doors begin to make themselves manifest in the mind-door through the function of volition. If they are further disturbed they manifest themselves in the form of evil speech or evil acts. If a person can control himself, and if, thereby, his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. If the person is strong in the observance of good principles the control can last for the whole of this life. But there can be no certainty about the next life.

c) The third is the fire that is transferred to another object when it is brought in contact with the flame of the match stick. It may burn clothes, houses, monasteries and villages. This fire that is transferred to another object, resembles transgressions by evil acts and evil speech.

In order to destroy these three planes of *diṭṭhi* completely, men have to put forth effort in the three *sikkhās* (Trainings) of *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom).

Morality (*sīla*) destroys the plane of transgression. This means that if one possesses the purification of morality (*sīla-visuddhi*) upheavals in deeds and speech cannot occur.

Concentration (*samādhi*) destroys wrong view on the plane of mental involvement.

Wisdom (*paññā*) means that if insight is obtained into the entire personality as a mere grouping of mental and bodily processes (*nāma* and *rūpa*) and as a grouping that is impermanent, painful and without a self, then the latent store of wrong view will disappear.

There are two kinds of morality (*sīla*): mundane (*lokiya*) and supramundane (*lokuttara*). The class of supramundane morality is achieved only when *Anattā-bhāvanā* is successively practised.

Concentration (*samādhi*) is also of two kinds, mundane and supramundane. Right concentration having *Nibbāna* as object is called supramundane concentration (*lokuttara*).

Wisdom (*paññā*) is likewise of these two kinds, mundane (*lokiya*) and supramundane (*lokuttara*). The opportunity of ridding oneself completely of arisen *kamma* (supramundane, *lokuttara* wisdom) obtains one only when one encounters a Buddha *Sāsana*. When there is no Buddha *Sāsana* in the world even the mere sound of *anattā* is not heard. Right Understanding (*sammā-ditthi*) and Right Thought (*sammā-saṅkappa*) have *Nibbāna* as their object and are called supramundane wisdom (*lokuttara-paññā*).

The work of *Anattā-bhāvanā* consists, first, of fulfilling purification of morality (*sīla-visuddhi*), then of setting up body contemplation (*kāyagatā-sati*), and after tranquillizing and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of *samātha* and *vipassanā* (tranquillity and insight meditation). We should thus, after first setting up body contemplation, practise the *Bodhipakkhiyā-dhammas*.

Hence, those laymen and *Bhikkhus* who have encountered a Buddha-*Sāsana* in this life, who desire to rid themselves of evils in their future existences should apply energy with right efforts (*sammappadhāna*; see above) in order to destroy the personality belief.

The four *iddhipādās*, Bases of Success

„*iddhi*“ signifies the fact of having succeeded, completed or perfected.

So we first we have to understand about „*iddhi*.“ In the Buddha *Sāsana* there are five „*iddhis*“.

1. A thorough knowledge of *nāma* and *rūpa* (material and mental phenomena). *Mahāthera Ledi Sayadaw* mentions here the *Abhidhammattha-Saṅgaha*. This is one of the most important texts in the Theravāda *Abhidhamma* tradition.

2. The completion of acquiring full understanding of dukkha saccā, the Noble Truth of Suffering.
3. The completion of the task destroying the kilesas (defilements), the Noble Truth of the Cause of Suffering, samuddaya saccā.
4. The completion of the task of realizing nirodha saccā, the Noble Truth of the Cessation of Suffering.
5. The development of the three sikkhās (trainings) magga saccā for the attainment of the Cessation of Suffering.

Now we are in a position to understand the the four iddhipādās, that are connected to these five „iddhis“.

They are:

1. Chanda. By chanda is meant the zeal or desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish. It is the kind of desire that evokes the thought, "If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it."

2. Vīriya (energy). A person with this Vīriya is infused with the thought that the aim can be attained by energy and effort. He is not discouraged, even though it is said to him that he must put forth effort for many days, months, and years.

3. Citta (lit.: consciousness). Citta means here great absorption. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the task ahead.

4. Vīmamsa or paññā (investigation). It means the knowledge or wisdom that can clearly perceive e.g. the greatness of the sufferings of hell and of the sufferings the rounds of rebirths.

Those who are endowed with any one of these four Bases of Success (iddhipādā) can no longer during this life admit or plead inability. In the cases of those persons who do not possess any of the iddhipādā they should attempt to acquire one or other of these Bases.

Hence did the Buddha say:

„Chandiddhipādam bhāveti, Vīriyiddhipādam bhāveti, Cittiddhipādam bhāveti, Vimamsiddhipādam bhāveti. = He cultivates zeal, energy, consciousness and investigation as the Bases of Success." SN, Samatta Sutta

The Five Controlling Faculties (Indriya)

In the present context the control or rule that one exercises over one's mind is the essential point in these Controlling Faculties.

There are five such Faculties:

1. Saddhindriya (faith). There are two kinds of saddhā, namely: ordinary faith and bhāvanā-saddhā, faith developed by meditation. The confidence that leads ordinary men and women to perform acts of Almsgiving (dāna), Morality (sīla) is called ordinary faith. Bhāvanā-saddhā however means the work of samatha and vipassanā. It needs for their proper performance the reliance on a teacher who is very learned in the Dhamma. This is because the mind never inclines to kusala-kamma (wholesome volitional actions), for ordinarily it takes delight only in evil acts. Where shall we look for saddhindriya? We have to built up this concerning e.g. Buddha, Dhamma and Saṅgha.

2. Vīriyindriya (energy). Ordinary energy with persons who possess excessive vīriya may practise the dhutaṅgas (ascetic practises). In meditation quick success is obtained only by one endowed with both bodily and mental energy. Thus we achieve disappearance of sloth and laziness and the appearance

of enthusiasm and vigor. Where shall we look for viriyindriya? We have to look for it in the four right efforts (Sammappadhāna) as explained before.

3. Satindriya (mindfulness). In the context of the bodhipakkhiyā-dhamma it means the setting up of mindful body contemplation (kāyagatā-sati), e.g. on out-and in-breath, and the development of bhāvanā-sati (meditative mindfulness) called satipaṭṭhāna. Where shall we look for satindriya? One should look for it in the four foundations of mindfulness satipaṭṭhāna.

4. Samādhindriya (concentration). The Faculty of Concentration dispels the distraction of mind when it is applied in the work of satipaṭṭhāna on such an object as the mindfulness on breathing. Where shall we look for Samādhindriya? One should look for it in the four jhānas.

5. Paññindriya (wisdom). The Faculty of Wisdom dispels confusion and haziness. Where shall we look for Paññindriya? One should look for it in the Four Noble Truths. Among persons who encounter a Buddha Sāsana knowledge of the Four Noble Truths is of supreme value. They should attain to insight through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises and contemplating. If the nature of anicca (Impermanence) can be clearly realised the realisation of anattā (Impersonality) follows as a matter of course.

The Five Mental Powers (Bala)

There are five Powers (bala).

They are the fivefold strength on which Bhikkhus and layfolk can place their reliance.

1. Saddhā (Faith). Craving (Taṇhā) can be overcome by being easily satisfied with food, being easily satisfied with clothing, being easily satisfied with any dwelling place, finding pleasure and enjoyment in the work of bhāvanā (meditation). Developed faith has its genesis in the successful practice of body Contemplation (such as mindfulness on breathing), being pursued until the disappearance of the distraction and unsettled condition of the mind. Hence, at the present day, some persons can emerge out of the realm of Craving (Taṇhā) because of the strength of their power of faith (saddhā-bala).

2. Vīriya (Energy). Mahāthera Ledi Sayadaw admonished the Saṅgha during his time. Although Bhikkhus were aware that they belong to that class of beings still possessed of personality belief yet they take pleasure in the receipt of large gifts and benefits and they are unable to dispense the company of other people. These acts are comprised within the realm of laziness (kosajja). He speaks of the "Traditional Practices of the Noble Ones." They are mentioned above under Saddhā. "These dhammas are on the verge of disappearing at the present day" Mahāthera Ledi Sayadaw says. Some persons can emerge out of the realm of craving and laziness because they are strong in the powers of faith and energy.

3. Sati (Mindfulness). The antithesis of mindfulness (sati) is muṭṭhasacca, confused mindfulness or absentmindedness. It means inability to become absorbed in the work of tranquillity meditation, inability to concentrate and to control one's mind; the wandering of thoughts to objects other than the object of concentration. Some persons are strong in the first three powers and, thus, can rise up to the work of mindful body contemplation (kāyagatā sati), achieving concentration, e.g. on out and in breath or in contemplating the bones of the body.

4. Samādhi (Concentration) The antithesis of concentration (samādhi) is distraction of the mind (i.e. wandering thoughts and idle fancies). It is the inability to concentrate, to control the mind and keep its attention fixed on one object. But some persons can achieve the attainment of Jhāna because they are strong in all the first four mentioned powers.

5. Paññā (Wisdom). The antithesis of wisdom Paññā is delusion (moha). It is ignorance, lack of clarity, mistiness and absence of lucidity of mind. It is the darkness shrouding the mind. Some persons are strong in the power of wisdom as far as their learning in Dhamma and Tipiṭaka is concerned. But they should not lack all the other four powers. Of the five powers, those of energy and wisdom are also Iddhipādas, as described before. Hence, if these two powers are strong and coordinated, it does not happen that one cannot rise up to the work of insight (vipassanā) because of the weakness of the other three powers.

Sambojjhaṅga: The Seven Factors of Awakening

There are texts and stories wherein it is related that ailments and major diseases have been cured by the mere listening to the recitation of these seven factors of enlightenment. But these ailments and diseases can be cured only when the listeners are fully aware of the meaning of these factors and great and clear saddhā (faith) arises in them. When these seven factors of enlightenment are acquired in a balanced manner, the meditator can rest assured that there will be no deficiency in his mindfulness directed to the body, no deficiency in his perception of impermanence and not-self (anicca and anattā), nor in his mental and bodily energy (vīriya). In the ordinary course the process of setting up mindful body contemplation amounts to the setting-up of the seven factors of enlightenment.

These seven factors are:

1. Sati cetisika (mindfulness). It is a mental factor.
2. Dhammavicaya (investigation of the nature of reality) means the process of repeatedly viewing the five aggregates (khandhas) in the light of Vipassanā (insight knowledge).
3. Vīriya (energy) means (as explained before) determination and effort.
4. Pīti (joy and happiness). It appears when the process of seeing and knowing the truth increases.
5. Passaddhi (tranquility). It means the process of becoming calm and tranquil in both body and mind.
6. Samādhi. It means a calm and one-pointed state of mind.
7. Upekkhā (equanimity). When the work becomes methodical and systematic, one is freed from much effort. This freedom is the mental factor of equipoise, the enlightenment factor of equanimity.

The Eight Path Factors (**Magganga**).

It is the Noble Eightfold Path (ariya aṭṭhaṅgika magga).

The Noble Eightfold Path leads to Arahantship. It is as follows:

1. Right View (sammā-diṭṭhi)
2. Right Thought (sammā-saṅkappa)
4. Right Action (sammā-kammanta)
3. Right Speech (sammā-vācā)
5. Right Livelihood (sammā-ājīva)
6. Right Effort (sammā-vāyāma)
7. Right Mindfulness (sammā-sati)
8. Right Concentration (sammā-samadhi)

The Path factors of Right Speech, Right Action and Right Livelihood constitute Perfection of Virtue. They are also called the three virati-cetasikas, mental factors of (vocal and bodily) abstention.

The Path factors of sammā-diṭṭhi and sammā-saṅkappa constitute the paññā group. The Path factors of sammā-vāyāma, sammā-sati and sammā-samadhi constitute the samadhi group.

As soon as beings reach the stage of Noble Ones by practising this Path they transcend the state of Worldlings (puthujjana). They are no longer beings of the "world", the mundane, but have become beings of the supramundane (lokuttara). They are no longer committed to the sufferings of the round of rebirths (vaṭṭha dukkha), having become beings of Nibbāna.

The 37 Bodhipakkhiyādhammās are the heritage of the Buddha. They are the heritage of the Sāsana. They constitute gems of the Sāsana that are priceless and invaluable. It is mentioned that the practice of the seven purifications (satta visuddhi) amounts to practising the 37 Bodhipakkhiyādhammā.

It is also mentioned that there are the four (resp. five) elements of pathavī, āpo, tejo and vāyo (earth, water, heat, wind) and ākāsa (space) in the human body. Mahāthera Ledi Sayadaw says that it must be clearly perceived that the causes for their appearance are four factors, namely: kamma, consciousness (citta), temperature (utu) and nutriment (āhāra).

The Heritage Of The Sāsana

These 37 Requisites of Enlightenment (Bodhipakkhiyādhammā) treated in the preceding chapters, are the heritage of the Buddha. Those persons, who perceive in themselves the characteristics of impermanence (anicca) and not-self (anattā), are freed from the realm of personality belief. They become heirs of the Sāsana. The Dhamma heritage are the three trainings (sikkhā: sīla, samādhi, paññā), the seven purifications and the thirty-seven requisites of Enlightenment.

The Sāsana duration is 5000 years. It is a big burden to preserve it, since these are times of a waning kappa, when the life span of men is also on the wane.

However Mahāthera Ledi Sayadaw reminds us as follows: the practice of the three Trainings (Morality etc.) if directed towards the attainment of worldly positions such as mentor or teacher of kings (or governments), or towards the acquisition of dignity (titles, degrees), power, retinue, and property, or towards the attainment of rebirth as noble and highly placed humans and devas, -- this is called "Dhamma heritage dependent on the round of rebirths.

„Even in the present world there are persons who have changed their faith from the Buddha Sāsana to other religions, and who scorn and undermine the Sāsana. How easily they can change, after death, in another birth, can be imagined. One can be a disciple of the Buddha this month and the disciple of another teacher next month. One can be a disciple of the Buddha this year and the disciple of another teacher next year. One can be a disciple of the Buddha this life and the disciple of another teacher in the next. Therefore, it was said that puthujjanas (worldlings) are so called because they look up to the faces of various teachers. This means that, in the unfathomable past Samsāra, worldlings have never been constant in the choice of a teacher in whom they have taken refuge.“

This is the final advice of the Mahāthera Ledi Sayadaw:

„Those persons ...if they desire to become heirs of...dhamma either in this life or in the next in the deva loka should... try to achieve perception of the three characteristics of existence (*anicca, dukkha, anattā: my explanation*) for at least three hours a day in the five aggregates of the body.“

Additional quotes from Sayagyi U Chit Tin on „Buddhist meditation and the factors leading to enlightenment based on Venerable Ledi Sayadaws Bodhipakkhiyā Dīpanī.“ Dhamma Texts, Series 2, Heddington, 1988.

„Thirty years suffering in making an effort now is less than three hours suffering in the region of hell.....Such an effort may enable us to reach Awakening in this life. If not, since every good action bears fruit, we may attain release in our next lifetime. If not, the effort to develop the mind... is very powerful and will enable us to avoid the lower regions and meet the next Buddha after continued rebirth in the happy planes of existence.“ Page 3

“ We can make the mistake of making too much emphasis on taking meditation courses, mistaking quantity for quality. When we feel little enthusiasm for meditating and have to force ourselves to carry on, this is a good indication that we may need to give more time and energy to serving the Dhamma.“ Page 5

„Right Conduct:..For laymen who hope to encounter the next Buddha, this means practising the five precepts at all times and keeping the eight precepts four times a month.“ Page 9

„False teachers. There are many false teachers in the world. Ordinary people have taken refuge in these false teachers many times.“ Page 74

„Stable Heirs: Stable heirs of the Sāsana are those who perceive Anicca and Anattā in themselves, this freeing themselves from the wrong view of a permanent self.“ Page 74